15.

The DIVINE ORIGINAL and the SUPREME DIGNITY OF KINGS,

No de[illegible]rve against Death.

A SERMON, Preached the 2[illegible] February 168⅘ S. V. before the Right Worshipful the Fellowship of MERCHANTS ADVENTURERS of *ENGLAND*, resideing at DORT, upon occasion of the *Decease* of our late most Gracious Soveraign

CHARLES II.

of ever Blessed Memorie.

BY

G. FREZER,

Master of Arts of St. *Edmunds Hall* in *Oxford*, and Preacher to the said Society.

Eccles. 8. 4. *Where the Word of a King is there is Power, and who may say unto him what dost thou?*

OXFORD,

Printed by L. LICHFIELD, and are to be Sold by NICHOLAS COX near *Queens Colledge* OXON.

MDCLXXXV.

LIBRARY
CAMBRIDGE

To the most

ILLUSTRIOUS PRINCESSE

Her Royal Highneſs

MARIE

PRINCESSE OF

GREAT BRITAIN

AND

ORANGE.

MADAM,

THE Deſign of this Sermon being to poſſeſs the minds of His Majeſties Subjects, with ſuch a juſt and awful ſenſe of the Divine Original, and Supreme Dignity of Kings as may keep them within the bounds of their Duty and Allegiance to their natural Soveraign, Your *Royal Highneſſes* moſt Glorious Father now raigning, I have been encouraged to make it publick: and ſince the Glory of God, for which Your *Royal Highneſs* has ſo great a Concern, and the ſervice of the Crown, to which You are ſo nearly Related, and which ought to be the ſtudie as it is the Duty of every true Engliſh-man, are the ſole ends both of Preaching and Publiſhing it, I have taken the confidence in all Humility to preſent it to Your *Royal Highneſs* not out of any opinion of its Worth, but as a Teſtimony of my Loyalty and dutiful affection to my Prince, and of that pro-

 found

found Veneration which I have for thoſe divine Excellencies, wherewith God hath abundantly enriched Your *Royal Highneſs*, and which exact the utmoſt adoration that can be paid by one mortal to another, and whereby You are raiſed as much above others of an inferiour quality in the higheſt exaltation of every Vertue as you excel them in the High and Royal Dignity of Your Birth. This, MADAM, is the ſenſe of all the World that have but ſo much as heard of Your *Royal Highneſs*, and your exemplary Piety, and conſtant attendance upon the publick Worſhip of God, and humble demeanor at it, the regular and uninterrupted courſe of Your private Devotions, your ſincere affection to the Church of *England*; Your Princely Charity and Liberality to the afflicted, Your great Humility, Courtiſy and Affability towards all, and what ever is admired by the beſt men, or can render a Perſon Excellent and Illuſtrious in the Eyes of the World, and which ſhine forth every day more and more in your *Royal Highneſs* with a great luſtre; all theſe ſhew that the World is not miſtaken in the high opinion it has of Your *Royal Highneſs*, and that all that can be ſaid of Your Vertues and Perfections will come far ſhort of the truth: and thoſe ſtrangers who have only heard of them by common report, when they come to be never ſo little acquainted with the truth of things, will be as much confounded, as the Queen of *Sheba* was when ſhe came her ſelf and heard *the Wiſdom of Solomon, and ſaw the Glory of his Court*, 2. Chro. 9, 4. *there will be no more Spirit left in them.*

All theſe divine Graces and Diſpoſitions of the Soul together with all other both moral and intellectual Accompliſhments, whether natural or acquired that are any where to be found among mankind, being united in Your *Royal Highneſs*, and joyned to the Beauties and Perfections of a Body, fit for the Reception and Habitation of ſo heavenly a Gueſt, with a carriage and deportment compounded of Humility, Goodneſs and Ma-

Majeſty, do at once qualify Your *Royal Highneſs* for the higheſt place in the Calender of Saints, and to fill a Throne without any danger or diminution to the Brightneſs of Your Innocence.

That Goodneſs which is ſo natural to all your Auguſt Family, and of which Your *Royal Highneſs* has ſo great a ſhare, forbids me to diſpair of Your *Highneſſes* Pardon for this great preſumption, or of Your favourable acceptance of this mean but ſincereſt Demonſtration of my being,

MADAM,

Your ROYAL HIGHNESSE'S

moſt Humble and Devoted Servant,

A. FREZER.

To

To the Right Worſhipful, the Fellowſhip of

MERCHANTS ADVENTURERS

Of

ENGLAND

In all the Places of their reſidence, and more particularly to that Part of it reſiding at DORT.

RIGHT WORSHIPFUL,

THE uſual Apologie which is made by thoſe who are willing to appear in Print, but would not be thought ſo; is either the importunity of Friends, or the commands of Superiours. Nothing of all this was the cauſe of Publiſhing this Sermon. I was neither importuned to it by Friends, nor commanded by Superiors, nor was I deſirous to be ſeen in Print. But there were other more weighty reaſons which moved me to it. When I was ſpoke to, preſently after it was Preached, by a very Worthy and Loyal Perſon, to let it be Printed, I rejected the motion, as being conſcious of the meanneſs and careleſneſs of the Dreſs, and other defects which tho they might paſs well enough in the delivery, yet were unfit to come abroad in the World. But when I conſider'd the many virulent Libels that have been lately ſcatter'd abroad, and tranſlated into ſeveral Languages, that the Poyſan might have more room to diffuſe its malignity to the diſhonour of God, the ſcandal of Chriſtianity, the defamation of the beſt of Kings, to the ſtirring up of Rebellion, and to the ſubverſion of all Government, by men whoſe immoralities and offences againſt God, and whoſe Treaſons againſt their Prince, are of ſuch a Prodigious Magnitude, that they diſpair ever of obtaining Pardon, either from the one or the other, and whoſe crimes of all ſorts, they are perſwaded themſelves are ſo great already, that they cannot be ſafe, but by attempting greater; *I thought I could not do a more acceptable piece of Service, at this*

juncture

juncture of time, to God, my Prince, and my Native Country, than by Publishing a discourse, how mean soever, concerning the Divine Authority of Kings, the dignity and sacredness of their Persons, and the unconditional obedience due to them from their Subjects; which three points (upon which the safety of all Government depends) are so clearly proved, and made so plain to every vulgar capacity; that none can have any reason to doubt of the truth and certainty of what is here asserted; and I make no question, but will leave such an impression of duty and loyalty upon the minds of all unprejudiced persons, and who are not obstinately resolved to be deceived to their own destruction, as will help to confirm all true Christians and good Subjects in the honour and respect which they have for their Prince: and to recover it where it has been debauched, or corrupted by impious and Anarchical Principles and Doctrines of men, who by their frequent resisting the truth, and the convictions of their own consciences, seem to be given over by God to strong delusions, to believe a lie, and to a reprobate mind to do those things that are not convenient, being filled with all unrighteousness, *and who (it is to be fear'd) have involved themselves in the sin against the Holy Ghost.*

There is only one thing more which I shall add concerning the Original Power, which is the point that is handled in the ensuing discourse; that what ever right the People have in the choice of their own ruler, in an Elective Kingdom, it can never be proved that they came justly by it, * *or that they can resume it into their own hands, when ever they have once parted with it; but it is most certain they can pretend to no such right where the Crown is Hereditary and derived by a long and regular succession for many generations, and by immemorial prescription in any one Familie, which is the state of the English Monarchie.*

* Cum Valentinianus omnium suffragio eligeretur Imparator, & insignia Imperii suscepisset, vociferantibus, militibus, ut alteram *sibi Imperii* Consortorem adjungeret: *Vestri quidem, inquit, Arbitrii fuit, Commilitones, ut me Imperatorem vestrum eligeretis, sed postea quam elegistis id quod petitis, mei arbitrii est, non vestri. Et vos quidem tanquam subditos quiescere decet: me verò utpote Imparatorem, quid agendum sit spectare.* Sozom. Hist. Eccles. lib. 6. cap. 6.

Upon

Upon these considerations I have thought fit to publish this Sermon, and have prefixt your Names before it, thereby to testifie to the world your Eminent Loyalty and Affection which you have alwaies showed to your Prince, and to encourage others to follow your example: and to give some demonstration of my gratitude for the particular obligations I have to your Society, which that it may at length be restored (by the favour and clemency of our most Gracious Prince, (whom God long preserve) to its antient flourishing condition, and may for ever continue in the same to the Glory of God, the Honour of the King, the Encrease of Trade, and the Renown of the English Nation, is the Prayer of

RIGHT WORSHIPFUL,

Your Worships most faithful Servant,

AUG. FREZER.

THE DIVINE ORIGINAL AND THE SUPREME DIGNITY OF KINGS,

No defensative against Death.

Psalm 82. 6, 7, 8. *I have said ye are Gods, and all of you children of the most High: But ye shall die like men, and fall like one of the Princes. Arise O God judge the earth, for thou shalt inherit all Nations.*

IF a Sparrow which is sold for less than a farthing, or (which is of less consideration than a Sparrow) if a hair of our heads falls not to the ground without the direction of our heavenly Father, then certainly the death of Kings, who are not only the Image of God after a more excellent manner than other men, but Gods themselves, does not happen but by an extraordinary appointment, and without being attended with a train of unusual consequences, in relation to the peace and welfare, not only of their own Subjects, but of all the Nations that are round about them.

To pull down and to exalt, to plant and to root up Kingdomes, or to remove the Crown from one Head to another, as it is a Prerogative which God has assumed to him-

himſelf, ſo he never puts it in execution, but he gives ſome manifeſt tokens of his Kindneſs or his Diſpleaſure againſt a People. And therefore when ever ſuch changes come to paſs, the minds of men are fil'd, (as it were by a Divine and ſupernatural inſtinct) with different apprehenſions of fear or hope, of joy or ſorrow for the event, in proportion to the Beneſits they have enjoyed, or the Evils they have ſuffer'd under the former Government, and which they are like to expect under that which ſucceeds. There was never any Prince ſo wicked or cruel but the miſeries that have enſued upon his Death or Removal, either for the want of an Heir, or by the excluſion of him to whom the Right of Succeſſion did belong, have given the Subjects abundant reaſon to lament his loſs. But the death of a Juſt, a Wiſe, and a Merciful Prince, is a Loſs that is not to be valued, and can never be ſufficiently reſented, and ought to be lookt upon as an Argument that God is not very well pleaſed with that People, who are more immediately concern'd in it. The conſideration whereof ought to humble them under the mighty hand of God for thoſe ſins which may have occaſion'd it, to ſee if by any means they may prevent the evils which they have reaſon to apprehend may be the effects of it.

This ſeems to be the caſe at preſent of that Nation to which we belong. It has pleaſed God to deprive us of a King whoſe eminent Endowments gave him a juſt right to all thoſe Titles which are uſually given either of courſe or out of Complement to other Princes. He might be truly ſtiled, as he was indeed, the Father of his Country, and the Nurſing Father of the Church amongſt us, and (which was his Antient and peculiar Title) *The Defender of the true Faith*, and the Protector of all thoſe that were perſecuted for it. Whoſe Clemency, Juſtice, Wiſdom,

and

and all other Virtues and Qualifications neceſſary in a Prince, were ſufficient to procure him the love and veneration of the moſt ſavage and barbarous Nations, and which were juſtly admired by all thoſe Forreigners that ever had the happineſs to converſe with him, and who underſtood how to ſet a right value upon thoſe Divine Perfections that ſhined moſt conſpicuouſly in him, and which were not to be parallel'd by any other Prince in the whole World, ſo that it might truly be ſaid in relation to him, what *Hiram* King of *Tyre* ſaid of *Solomon*, 2. *Chron.* 2, 11. *becauſe the Lord loved his People, he made him King over them*: and then the natural conſequence that can be drawn from the loſs of ſuch a Prince will be this, that becauſe God was angry with his people, therefore he hath taken him away from them: which is threatned by God, and is always verified either in the violent or immature death of all Princes in general, and much more in the death of a good Prince: for ſo *Samuel* tells the People of *Iſrael*, 1. *Sam.* 12. 25. that if they did wickedly they ſhould not only be deſtroyed themſelves, but God would deſtroy, and take away their King for their ſakes. *Lam.* 4. 20. And *the Breath of our noſtrils*, ſaid the Prophet Jeremy, *the Anointed of the Lord, is taken in their nets, or*, as the Septuagint render it, *is taken away for our ſins*. So that it is plain: God is many times provoakt to deprive a Nation of a good King for the wickedneſs of his People, who do not deſerve any longer to enjoy the Benefits of his happy Government. And whether we have not deſerved ſuch a deprivation will not be hard to judge, if we reflect upon the time paſt, and conſider how unthankfully we have abuſed our proſperity, and all thoſe bleſſings which the Nation has enioyed ever ſince the happy Reſtauration of our late Soveraign of bleſſed me-

mory, and above all, how his greateſt and moſt unwearied Endeavours to preſerve the juſt Rights and Liberties of his Subjects, and to maintain the Religion by Law eſtabliſhed have been aſpers'd with groundleſs jealouſies and ſuſpicions of Popery and Arbitrary Government. And would it not be juſt with God to deprive us with our King of all thoſe Bleſſings, and of that Government which have been ſo ſhamefully abuſed and traduced by us. Certainly if things fall out otherwiſe, it is more then we deſerve or can expect, eſpecially when we conſider the endeavours that have been uſed to exclude the lawful Heir, our preſent Soveraign, from that Right to the Succeſſion which God and Nature had given him, who is now ſeated in the Throne in ſpite of his and the Kingdom's enemies, and who has it in his power (if his approved, his inſuperable Goodneſs and Generoſity would give him leave) to reſent and revenge the wrongs that have been done him.

All theſe conſiderations may be ſufficient to let us ſee what reaſon we have to be affected with a deep ſenſe of our ineſtimable loſs, and of our ingratitude and other ſins which may have occaſion'd it, and likewiſe of our Duty for the time to come. When *Saul* was ſlain, who was none of the beſt Princes, *David* and the men that were with him mourned, and wept, and faſted until even, and he compoſed a Lamentation over *Saul*, and commanded that the children of Iſrael ſhould be taught it under the Title of the Bow. And when King Joſiah was ſlain, who was a good Prince, it is ſaid 2 *Chron.* 35. 24. *All Judah and Jeruſalem mourned for Joſiah: and the Prophet Jeremy lamented for him*, &c.

Tears, ſorrow and lamentation, are the tribute which the Law of Nature, and the Cuſtome of all Nations ſeem

to

to exact for the death of our Friends, Relations, and Benefactors, and then much more for the death of Kings, eſpecially of good Kings, who are our civil Parents, and to whoſe protection under God, we owe our lives, liberties, and our well-being: and it can hardly be ſuppoſed that they can have any true affection for his preſent Majeſty, who are unconcern'd for the Death of our late Soveraign, and who do not give ſome demonſtrations of their grief by the uſual and ſolemn expreſſions of it.

We cannot better expreſs the ſenſe we have of our ingratitude for the bleſſings we enjoyed under the Government of the Late King, than by ſhowing our ſelves more thankful and more dutiful in our carriage towards This; which that we may be the better enabled to do, is the Principle deſign of the words that I have made choice of upon this occaſion, which repreſents to us the high dignity, and yet mortal condition of Kings, and the duty of Subjects towards them, *I have ſaid ye are Gods, and all of you children of the moſt High: but ye ſhall die like men, and fall like one of the Princes. Ariſe O God, judge the earth, for thou ſhalt inherit all Nations.*

In the words may be obſerved Three general parts.

I. Here is the Caracter given to Kings by the Holy Ghoſt, *I have ſaid ye are Gods.*

II. Here is the Frailty of their Condition, that they are no more exempted from the laws of death and mortality than other men.

III. Here is the duty of Subjects to their Princes in praying for them, implyed in the laſt verſe, *Ariſe O God, judge the earth, for thou ſhalt inherit all Nations.*

1. The firſt thing obſervable in the words, is the Character given to Kings and other ſupreme powers by the Holy Ghoſt, which is that of *Gods*; which implies or denotes

notes Three things. 1. The Original. 2. The high Dignity and Sacredneſs of their Office. And 3. The Benefits of their Government.

1. Kings are call'd *Gods* in reſpect of the Original of their Power, which is from God. This appears both from the expreſs teſtimony of Scripture, and the account which is there given of the original of all Government, that it was immediately from God and Nature, and that for the Form, it was Monarchical.

1. It is plain from the expreſs Teſtimony of Scripture both of the Old and New Teſtament, that the Power of Kings is originally from God: *By me Kings raign*, ſaies God himſelf by the mouth of the wiſeſt King, *and Princes decree juſtice*, Prov 8.. 15. And the Apoſtle St Paul ſpeaking of the higher Powers, and theſe Powers in thoſe daies were Kings, or Single Perſons, ſaies, *There is no Power but of God, and the Powers that are, are ordained of God, and to reſiſt the Power is to reſiſt the ordinance of God.* Rom. 13. 1. Indeed the Apoſtle S. *Peter*, 1 *Pet.* 2. 13. ſeems to contradict this, when he calls the Power of the Magiſtrates a Humane Ordinance, *Submit your ſelves to every* * *Ordinance of man for the Lords ſake*; but this is to be underſtood only in reſpect of the Subject wherein this Power is lodg'd, which is in Man, becauſe it is exerciſed by man, but not in reſpect of the original or the fountain of it, which is God only: and this will further appear.

* Κτίσις ἀνθρωπίνη, Non ideo dicitur humana, quod ſit juris humani, aut homines habeat authores, ſed quia principatus ab hominibus, & in homines exercetur. Sic virga hominis dicitur quâ homines caſtigat Deus, 2 *Sam.* 7. 14. & tentatio humana quâ eoſdem tentat. *Bocharti Epiſt ad D. Monlæum.*

2. From the account which the Scripture gives of the Original, and Firſt form of all Government which was that

that of Kings, and that it was from God. In the very beginning of the world, as ſoon as there were men in it, there was a power exerciſed by Fathers over their children, and an obedience and ſubjection due from children towards their Parents, and this power which Parents naturally had over their children extended to life and death; and was the ſame which the Magiſtrate now exerciſeth over his Subjects, as appears by that law given to the Sons of *Noah*, Gen. 9. 6. *Whoſo ſheddeth mans blood by man ſhall his blood be ſhed:* which ſynecdochically includes all the other parts of the regal Power, according to that of the Apoſtle, where he ſays that the Magiſtrate beareth not the Sword in vain. This power which was firſt confind to ſingle families, and to the Fathers of each family, came by degrees afterwards to be enlarged over many families; and at laſt over Cities and whole Nations, either by the right of Primogeniture and Inheritance, or as the head of each family pleas'd to diſpoſe of his Dominions, to one or more of his children, or for want of children to others, or by the immediate appointment of God: and in proceſs of time by the right Conqueſt where the War was juſt; which are the only ways approved of by God, whereby power or dominion over others has been preſerved; or can be legally acquired in the world.

After the Flood we know *Noah* was the Supreme Lord and Governour of the whole World, which he divided among his three Sons, *Sem*, *Ham* and *Japhet*, and the poſterity of each of theſe which muſt have been very numerous, while they themſelves were living, ſeeing they lived ſeveral hundreds of years, were of neceſſity and by the Law of Nature ſubject to the Heads of their families, and when theſe died they divided that part

part of the world which had been given them by their Father among as many of their Sons and Grand-Sons as they thought fit;and theſe again did the like to their children ; hence it came to paſs that in the Land of *Canaan* which was poſeſs'd by the Poſterity of *Ham*,tho' it belong'd by the right of Inheritance to thoſe of *Sem*, each City was govern'd by a particular Monarch, and the ſame was done in thoſe other parts of the world, which remain'd to *Sem* and *Japhet*,when they died they divided their Dominions among as many of their children as they thought fit, allotting uſually the greateſt ſhare with the Prieſthood to the firſt born,except there was ſome extraordinary reaſon for doing otherwiſe, which was likewiſe practic'd by their Succeſſors:ſo that the people had nothing to ſay for many ages in the choice of their Rulers, but they were to be content and to reſt ſatisfied in thoſe whom God and the right of Succeſſion, or the will of the preſent Governour had or ſhould ſet over them : and when this order which had been eſtabliſh'd by God from the beginning,was broken and Subjects began to rebel againſt their Princes and Superiours,then the confuſions that followed made way for the introducing of Tyranny, and of all the ſeveral forms of Government, diſtinct from Monarchy, that there are in the world : there being hardly any Common-wealth now in being or ever was, (except where the Prince has parted with his right, or where the Government has devolved upon the people for want of a Succeſſour) which has not been founded in rebellion and built upon the ruins of Monarchy,& therefore whatever power the people any where exerciſe under any form of Goverment (except in caſes above-mention'd) in the deſignation and choice of their ſupreme Magiſtrate, has

has been acquired meerly by violence and usurpation.

And agreeable to the Scripture is the account which has been given by Heathen Writers of the first form of Government, which *all unanimously agree to have been that of Kings. Omnes antiquæ gentes Regibus quondam paruerunt*, says *Cicero*: All Nations of old times were subject to Kings, and so says (a) *Halicarnasseus* of all the Cities of *Greece*, that they were antiently under Kings, and so say *Justin*, *Tacitus* and all that ever writ of the original of any people, and of there Government. Indeed (b) *Cicero* and (c) *Justin* pretend, and others have taken it upon their bare word, that this kind of Government owes its original to the people's choice: *Quod genius Imperii* (says *Cicero*) *ad homines justissimos & sapientissimos deferebatur*: that it was conferred upon those who were observed to be the most just and wise among the people: *Et spectata inter bonos moderatio* (says *Justin*) *Reges ad hoc fastigium Majestatis provehebat*, an approved moderation and discretion was that which raised Kings to their height of Majesty. But this is a meer supposition without any manner of proof, nor is it capable of any unless it be borrowed from *Ovids Metamorphosis*, and that it can be proved there has ever been a people who have had no Parents, but either sprang out of the ground, like those who came from the blood of the Giants, or the teeth of the Dragon, and these indeed might be all Levellers or fifth Monarchy men naturally: or else that the first Founders of all nations dropt down from heaven immediately and

(a) Κατ' ἀρχὰς μὲν γὰρ ὅπου πόλις Ἕλλας ἐβασιλεύετο. *Dionys. Halic. Antiq. Rom.* l. 5. *propè fin.* (b) *De leg. lib.* 3. 1. (c) *Lib.* 1. *in princip.*

ſo formed themſelves into a Society, and pitcht upon Kingly Government, as ſuppoſing it the beſt and fiteſt to attain the ends they propoſed to themſelves by it. But is it not very ſtrange that they ſhould all light upon one and the ſame form of Government, and that this Form ſhould be Monarchial? Beſides, if all power were originally in the People, and that naturally they are at Liberty to chuſe their ownForm of Government, it is not very ſtrange they ſhould not be ſenſible of it? Was ever any principle of nature ſo univerſally depraved and obliterated out of mens minds, that they ſhould never take notice of ſuch a thing, which is ſo much (as is pretended) their intereſt? except only at ſuch times when it is buzz'd into their heads by ambitious and deſigning men, who cajole the ſenſeleſs multitude into a fools Paradiſe, by telling them ſtrange ſtories and chimera's of Power and Liberty, till they have got their turns ſerved by them, and then all the reward of theſe poor Drudges at laſt, is to be condemn'd to the baſeſt ſervitude under the worſt of Tyrants.

But the conſequences of ſuch a ſuppoſition are ſufficient to ſhow the folly and unreaſonableneſs of it. If the people were at liberty to alter the Government they live under at their pleaſure, (for it is certain there will never want a ſufficient cauſe if they muſt be the judges) what a bleſſed world ſhould we have? Juſt as it was when the Government was ſubverted upon the very ſame principles in the time of the late Rebellion, when every ſhop-keeper ſet up for a Polititian, and thought himſelf wiſe enough to Reform the Church, and to Govern the Kingdom. This is one of *Solomon*'s grievous evils, and not to be born, and for which the

earth

earth is disquieted, for a servant when he raigneth, *Prov.* 30. 22. or when servants are seen upon horses, and Princes walking as servants upon the earth, *Eccles.* 10. 7. But I have proved out of the holy Scripture beyond all reasonable contradiction, that there never was, no nor could be, any such thing as a free people in nature, or a people that were naturally at liberty to choose their own Government: but that they had a Government imposed upon them by God, and that this Government was first Paternal, and then Regular or Monarchial. And if you desire to be yet more fully satisfied concerning the blessed Original of that form of Government (which some people are so mad after, and which they deserve to be plagued with for their ingratitude) call'd a Common-wealth, *Solomon* (who knew as well the first beginnings of all Government, as *Junius Brutus*, *Plato redivivus*, and others of the same tribe) will inform you. *For the Iniquity of a Land*, says that wise King, *many are the Princes thereof.* It is for the sins of a people when God deprives them of their ancient Government by a Single Person, and sets up many to rule over them, *Prov.* 28. 2.

But tho Kingly Government be the most antient Form, and was instituded by God himself, yet this is not intended to prejudice or condemn all other Forms that are now established in the world: tho God may approve of such changes after they have been brought to a settlement and perfection, yet that will not excuse those who were the first Authors and Promoters of them. In all Forms of Government there is a supreme Authority, which Authority is derived from God alone, and in that respect is the ordinance of God, and exacts

ſo formed themſelves into a Society, and pitcht upon Kingly Government, as ſuppoſing it the beſt and fitteſt to attain the ends they propoſed to themſelves by it. But is it not very ſtrange that they ſhould all light upon one and the ſame form of Government, and that this Form ſhould be Monarchial? Beſides, if all power were originally in the People, and that naturally they are at Liberty to chuſe their ownForm of Government, it is not very ſtrange they ſhould not be ſenſible of it? Was ever any principle of nature ſo univerſally depraved and obliterated out of mens minds,that they ſhould never take notice of ſuch a thing, which is ſo much (as is pretended) their intereſt? except only at ſuch times when it is buzz'd into their heads by ambitious and deſigning men, who cajole the ſenſeleſs multitude into a fools Paradiſe, by telling them ſtrange ſtories and chimera's of Power and Liberty,till they have got their turns ſerved by them, and then all the reward of theſe poor Drudges at laſt, is to be condemn'd to the baſeſt ſervitude under the worſt of Tyrants.

But the conſequences of ſuch a ſuppoſition are ſufficient to ſhow the folly and unreaſonableneſs of it. If the people were at liberty to alter the Government they live under at their pleaſure, (for it is certain there will never want a ſufficient cauſe if they muſt be the judges)what a bleſſed world ſhould we have? Juſt as it was when the Government was ſubverted upon the very ſame principles in the time of the late Rebellion, when every ſhop-keeper ſet up for a Polititian, and thought himſelf wiſe enough to Reform the Church, and to Govern the Kingdom. This is one of *Solomon*'s grievous evils, and not to be born, and for which the

earth

earth is disquieted, for a servant when he raigneth, *Prov.* 30. 22. or when servants are seen upon horses, and Princes walking as servants upon the earth, *Eccles.* 10. 7. But I have proved out of the holy Scripture beyond all reasonable contradiction, that there never was, no nor could be, any such thing as a free people in nature, or a people that were naturally at liberty to choose their own Government: but that they had a Government imposed upon them by God, and that this Government was first Paternal, and then Regular or Monarchial. And if you desire to be yet more fully satisfied concerning the blessed Original of that form of Government (which some people are so mad after, and which they deserve to be plagued with for their ingratitude) call'd a Common-wealth, *Solomon* (who knew as well the first beginnings of all Government, as *Junius Brutus*, *Plato redivivus*, and others of the same tribe) will inform you. *For the Iniquity of a Land*, says that wise King, *many are the Princes thereof.* It is for the sins of a people when God deprives them of their ancient Government by a Single Person, and sets up many to rule over them, *Prov.* 28. 2.

But tho Kingly Government be the most antient Form, and was instituded by God himself, yet this is not intended to prejudice or condemn all other Forms that are now established in the world: tho God may approve of such changes after they have been brought to a settlement and perfection, yet that will not excuse those who were the first Authors and Promoters of them. In all Forms of Government there is a supreme Authority, which Authority is derived from God alone, and in that respect is the ordinance of God, and exacts

an obedience, from all that are under it, and if it abuſes its power, is accountable only to God, and therefore they that reſiſt the Power, reſiſt God, or the Ordinance of God, and they that reſiſt ſhall receive to themſelves damnation. And to all theſe ſupreme Powers as well as to Kings, (tho to theſe laſt after a more eminent manner, and among theſe to the † evil as well as to the good, to Heathens as well as Chriſtians) it may be ſaid, *Ye are Gods.* And if God himſelf be pleas'd to ſay, *They are Gods, and all of them Children of the moſt High,* (which is their Patent under the Great Seal of Heaven) what do we think? Is it not blaſphemy, and a contradiction to ſay, They are the creatures and offſpring of the people? The inference or uſe that I deſign to draw from this doctrine is this, that as they who contend that all power is derived frō the People, would conclude frow thence, that the people may call their Governors to an account, or remove them at their pleaſure; or alter the form of Goverment it ſelf, ſo by the ſame way of arguing, if the power of Kings and other ſupreme Magiſtrates be from God, (as undoubtedly it is,) then it is God only, whoſe Miniſters they are, that can call them to an account, and puniſh them for the neglect of their duty, which will further more clearly appear in the ſecond thing implied in the character here given to Kings, which is the high Dignity and Sacredneſs of their Office.

* Non tribuamus dandi regni atque Imperii poteſtatem niſi vero Deo. Ille unus verus Deus: qui nec judicio nec adjutorio deſerit genus humanum, quando velit & quantum velet Romanis Regnum dederit. Qui dedit Aſſyriis, vel etiam Perſis; qui Mario, ipſe Gajo Cæſari: qui Auguſto, ipſe & Neroni, qui Veſpaſiano vel patri, vel filio ſuaviſſimis imperatoribus, ipſe & Domitiano crudeliſſimo, & ne per ſingulos ire neceſſe ſit, qui Conſtantino Chriſtiano, ipſe & poſtatæ Juliano, &c. *Auguſt. de Civ. Dei, lib. 5. cap. 21.*

2. As the different degrees and qualities of men which there are in the World, whereby one man is reputed more honourable than another, and which commands an awe and a reſpect from their inferiours, proceed either from Names & Titles of Honour, conferr'd by the favour of the Prince, who is the fountain of honour, or elſe derived to them from the dignity of their birth: ſo God is pleas'd to ſignify the ſupreme honour and dignity which belongs to Kings, and the moſt profound reſpect and deference which is to be paid to them, by giving them his own name, and owning them for his ſons, in a higher degree and upon a more noble account of power and dominion than other mortals, in which reſpect they may be ſaid to be in a larger and a more humble, what is ſpoken of the natural Son of God in a ſtrict and more lofty ſenſe, *Heb.* 1, 3. *the brightneſs of the glory of God, and the expreſs Image of his Perſon.* All the wit of men and Angels could never have found out ſo fit a title to expreſs *Gen.* 43. 3. *the excellency of dignity, and the excellency of power,* which was formerly the prerogative of the firſt born, and is now the Prerogative of Kings, and to command the higheſt awe and reverence which is due to their perſons, than that of *Gods*, nor durſt any mortal have been ſo bold as to have conferr'd it upon them, if God himſelf had not. Hence it is that God has declared their Perſons to be Sacred and inviolable, and when we ſpeak of them we are taught to ſay, *his Sacred Majeſty*, which is a Title that belongs to them by vertue of their Office and Commiſſion: and he has built a hedge about them, and has threatned, as he once did in relation to the holy mount, that whoever touches them ſhall die. And this

this fear, and awe, and reverence which the King of Kings would have to be paid his Vice-gerents by inferiour mortals, is intended to lay a reſtraint not only upon mens outward Actions, but likewiſe upon their words, and upon their moſt ſecret thoughts. *Pſal.* 105. 5. *Touch not mine anointed(* ſaies God*) and do my Prophets no harm, and* Exod. 22: 28. *thou ſhalt not revile the Gods, nor ſpeak evil of the Ruler of my People.* And *Eccleſ.* 10. 20. *Curſe not the King no not in thy Thought.* And all this Holy men of God in all ages have thought it their duty religiouſly to obſerve, when they have had the greateſt provocations and the moſt plauſible pretenſes to act otherwiſe. If it had been lawful upon any pretence whatſoever for ſubjects to lift up their hands againſt their lawful Soveraigns, *David* of all men that ever lived had the faireſt plea for it. He had often ventured his Life in the ſervice of his Prince and Country, he had fought ſeveral Battles with the greateſt ſucceſs, when the glory of the Victory had been owing to his ſingle courage, and conduct, and when his only crime was, that the People were ſenſible of his merits, and ſung in their Dances, *Saul hath ſlain his Thouſands, and* David *his ten Thouſands.* For this he falls from his Princes favour, and no means or endeavours left unattempted to take away his life. And then add to all theſe provocations that he was anointed King himſelf, and ſo might ſeem to be diſcharged from any bonds of duty or allegiance. Nay further, providence it ſelf ſeemed to favour the lawfulneſs of his revenge, and reſiſtance, by giving him ſeveral oportunities at once of freeing himſelf from his enemy and of aſcending the Throne, which were all ſo many temptations of Gods ſending

on

on purpoſe to exerciſe and make glorious the vertues of his ſervant, and to recommend him to all poſterity, to the end of the World, as an example of the moſt invincible patience, ſubmiſſion, and loyalty to his lawful (tho an unthankful and wicked) Prince: as appears by his behaviour under all the above mentioned circumſtances. 1 *Sam.* 24, 5, 6. He does but cut of the skirt of *Sauls* garment and his heart preſently ſmites him for it. And when the men that were with him would have had him to have killed *Saul*, he condemns the motion as utterly unlawful and tells them, 1 *Sam.* 26. 9. *The Lord forbid that I ſhould do this thing unto my Maſter the Lords anointed, to ſtretch forth my hand againſt him ſeeing he is the Lords anointed.* And at another time when *Saul*, and thoſe that were with him were fallen into a dead ſleep from the Lord, and *Abiſhai* deſired *David*'s permiſſion to ſmite him with his ſpear, that he would not need to make a ſecond thruſt at him: *David* ſtrictly commands him not to do it. *Deſtroy him not, for who can ſtretch forth his hand againſt the Lords anointed and be guiltleſs*: and then he calls to *Abner*, *Saul*'s General, and upbraids him for his negligence that he did not take more care of his Maſter. And what did the Amelekite get for his news that he was the man who had ſlain *Saul*, After *David* had teſtified his grief, and his abhorrence of the Fact, commands the Meſſenger to be put to death, becauſe *his own mouth had teſtified againſt him, ſaying I have ſlain the Lords Anointed.*

And what was thus taught and practiſed concerning the reverence due to Kings, and the unlawfulneſs of offering any violence to their perſons, in the Old Teſtament, has been likewiſe taught and practiced by our

by our Saviour and his Apoſtles in the New, and by the Church of Chriſt for † 600. years at leaſt ſucceſſively, without any diſſent or interruption. *Render unto Cæſar* (ſaies our Saviour) *the things that are Cæſars*: and when he could have commanded more than 12. Legions of Angels to have come to his reſcue, if he had thonght reſiſtance lawful, he patiently ſubmits, and acknowledges that *Pilate* tho a heathen had his power from God, *John* 19. What need I tell you of the Theban Legion ſo renowned in the Hiſtory of the Church, under *Maximianus* the Emperour, who ſuffer'd themſelves every man of them to be cut in pieces, rather than to ſacrifice to Idols? None of them offering, in that great advantage which they had of number, ſo much as to lift up his hand, except it was in prayer to God, and all this (it is ſaid) they did according to the Doctrine of Saint *Paul*: and for the carriage of the Chriſtians under the Apoſtate *Julian*, who ſtudied all the waies immaginable to extirpate Chriſtianity out of the world, tho his Army conſiſted moſt of Chriſtians, yet they had armes for him, but none againſt him, and who by their Prayers and tears, (the only armes allowed a Chriſtian in ſuch caſes) diverted many of his damnable counſels and deſigns.

The Chriſtians of thoſe times had not yet learnt to fight for their Religion, or to enter into Covenants and Aſſociations for the defence of it, or rather under the pretence of Religion to gratify their revenge, covetouſneſs, or ambition. They were

† B. *Taylor Doct. Dubit. lib.* 3. *pag.* 154.

The

the (a) Biſhops of Rome that firſt taught ſubjects to rebel againſt their Princes. And from them (b) others who profeſs to be of another Communion have taken up the ſame doctrine and practices, and juſtify (tho upon different principles) the lawfulneſs of excommunicating, depoſing, and of deſtroying their Princes, and of diſinheriting the right Heir, to preſerve their Religion, as if God could not, or would not take care of his Church, without their wickedneſs, who think it (c) *lawful and meritorious to do evil that good may come of it, whoſe damnation is juſt.* How far ſuch perſons are from being Saints, (and yet they would be thought to be the only Saints) what hath been already ſaid may be ſufficient to ſatisfy any conſidering perſon; and will further appear from what the Apoſtles every where inculcate concerning the Duty we owe to Kings, and other ſupreme Powers, that it is not only unlawful to reſiſt, & that for conſcience ſake, as well as for wrath, or fear of puniſhment, but that it is not lawful to ſpeak evil of them; and it is made the character of (d) *thoſe whoſe judgment of a long time lingreth not, and whoſe damnation ſlumbreth not, that they are preſumptuous,* (e) *ſelf-willed, and are not afraid to ſpeak evil*

(a) Nos Sanctorum Prædeceſſorum ſtatuta tenentes, eos qui excommunicatis fidelitate aut ſacramento conſtricti ſunt Apoſtolicâ authoritate à juramento abſolvimus, &c. *Gregor. VII. Cauſ.* 15. *q.* 6. *Juris Canon. & urb. II. Epiſcopo Vapicenſ.* Juratos milites (*inquit*) Hugoni Comiti ne ipſi quamdiu excommunicatus eſt ſerviant prohibeto. *Et in Decretal. de Hæreticis, cap.* 16. Abſolutos ſe noverint à debito fidelitatis Domini & totius obſequii quicunque lapſis manifeſtè in hæreſin aliquo pacto quacunque firmitate vallato tenebantur obſtricti. *Of the effects of this doctrine in the Rebellion rais'd againſt Henry IV. and his depoſition and impriſonment by his own Son, at the inſtigation of Pope Greg. VII. Urban. II. and Paſchal II. ſee an account in* Hadr. Sarav. de Imper. Auth. lib. 3. cap. 42. &c. Balæus in vit. Greg. VII. &c. (b) Vid. Judicium & Decretum Univerſ. Oxon. Julii 21. 1683. contra quoſdam pernicioſos libros & Propoſitiones impias, &c. (c) *Rom.* 3. 8. (d) *Rom.* 13. (e) 1 *Pet.* 2.

of Dignities: whereas Angels that are greater in power and might, bring not a railing accuſation againſt them before the Lord. Nay Michael *the Archangel would not bring a railing accuſation againſt the Devil, but only ſaid, the Lord rebuke thee,* becauſe he had once been a ſpirit of a ſuperior order. From all which my deſign is to poſſeſs you with ſuch dutiful and awful apprehenſions of Kings, and eſpecially of Him whoſe natural born ſubjects you are, ſo as not to ſpeak, or ſo much as to think, and then much leſs to act, any evil againſt him, which the very Title that God beſtowes on them in the words does imply and require of you.

3. The Third and laſt thing implied in the character of *Gods* here given to Kings by the Holy Ghoſt, is the benefits of their Government.

As in God we live, and move, and have our being, ſo next under God we owe the ſafety and preſervation of our lives, our liberties, our eſtates, and all the bleſſings we enjoy, together with the free exerciſe of our Religion to the protection and good Government of wiſe and religious Princes. Upon which account moſt of the Titles that are given to Kings by the Holy Ghoſt in Scripture, are taken from their great uſefulneſs to the publick. They are call'd *Lam.*4.20. *the breath of our noſtrils,* to denote the neceſſary dependance which the welfare of the Subjects have upon their ſafety and preſervation. The phraſe is borrowed from *Gen.* 2. 7. where God when he created man is ſaid to have *breath'd into his noſtrils the breath of life*, and ſo man became a living ſoul; which expreſſion, as denotes the original of their power that it is from God, ſo likewiſe the benefits of their Government, that as the natural body without

the

the ſoul and ſpirit is dead, ſo the body politick without the Prince who is the civil head is dead alſo. The head being the fountain of life, and of all the operations of the ſoul, and communicates life and vigour through the whole body, and to every member of it. There is another tranſlation which renders the phraſe inſtead of *ſpiritas narium* the breath of our noſtrils, *lumen facie* the light of our countenance, which is of the ſame importance with the former, and intimates to us, that as the ſun, and other celeſtial bodies, by their light & gentle influences impregnate the earth, and revive the drooping face of Nature, after their winters abſence at the return and revolution of the year and ſpring; ſo the Prince like the Sun in the firmament of his glory, diffuſes the enlivening beames of his Majeſty, to all thoſe who are under the influences of his Government: as the Pſalmiſt expreſſes the dependance of the creatures upon God, *Thou hideſt away thy face, they are troubled, thou takeſt away their breath, they dye, and return to their duſt.* Pſal. 104. 29.

For the ſame reaſon likewiſe of the great uſefulneſs and neceſſity of Kings and ſupreme Governours to preſerve the peace and welfare of their people, they are call'd, the *Shields*, the *Bars*, the *Foundations*, and the *Healers* of a Land, as without whom it is impoſſible any Nation could be ſupported or preſerved from certain ruine and deſtruction, either by forreign Invaſions, or inteſtine Commotions. And therefore it was no complement which the men of *David* paſt upon him, when they told him, *Thou art worth ten Thouſand of us*, in reſpect of the loſs which the Kingdom was like to ſuffer if he was taken away. And when he was in danger of loſeing his life by one of the Sons of the Giant, and was

Pſal. 47. 9. Lam. 2. 9. Pſal. 11. 3. Iſai. 3. 7.

2 Sam. 18. 3.

reſcued by *Abiſhai* his Siſters Son, *All the men of* David *come to him, and ſwear to him, ſaying, Thou ſhalt no more go out with us to Battle, that thou quench not the light of* Iſrael.

Nor are we to think that all theſe appellations belong only to good Kings, tho to thoſe in a more eſpecial manner, but even to the worſt that ever reigned, if we compare the benefits of a bad Government, with the miſeries of Anarchy and confuſion; of which the ſtate of Rome under *Nero*, and immediately after his death, is an Example beyond all exception, there being more blood of the Citizens ſpilt in a few Months after *Nero* was kill'd, than there had been in all the fourteen years of his reign. And therefore there cannot a more dreadful judgment befal a people than to be left * without a Head, tho, he be never ſo wicked or cruel; and for every one to be at liberty, to do that which is right in his own eyes: for then the weak will certainly become a prey to the ſtrong, and inſtead of one Tyrant, there will be a Thouſand: which was ſometimes the unhappy condition of the Jewiſh Common-wealth, as is obſerved *Jud.* 17. 6. and in other places of that Book. *In thoſe days there was no King in* Iſrael, *and every one did that which was right in his own Eyes.* And ſo I proceed to the ſecond thing to be conſider'd in the words, *viz.* the frail condition of Kings, notwitſtanding all their great Prerogatives above other men, they are ſubject to the ſame common laws of death and mortality with the reſt of mankind. *I have ſaid ye are Gods, and all of you children of the moſt High, but ye ſhall dye like men, and fall like one of the Princes.*

* Regis incolumi mens omnibus una, amiſſo rupere fidem. *Virg. Geor.*

II. Tho

II. Tho Kings are *Gods*, yet they are but mortal Gods: they are call'd ſo in reſpect of their Office, and not of their nature, which is the ſame with other mens, compounded of the ſame periſhable materials, and as liable to the ſtroak of death as the meaneſt of their ſubjects, and in ſome reſpects may be ſaid to be more mortal. They have more enemies, and are expoſed to greater dangers than private perſons. The Hiſtories of all Nations abound with examples of Princes, who have loſt their lives either in forreign wars, or by the trechery of their own ſubjects.

In the Sacred Story how many of the Kings of Iſrael and Judah, do we read of that died a violent death, as *Saul*, *Ahab*, *Joram*, *Ahaziah*, *Amaziah*, *Joſiah*, and many others, and among thoſe, ſome that were excellent Princes, as the two laſt mention'd, ſuch as in the ſtile of the Holy Ghoſt, did that which was right in the ſight of the Lord, and yet as *David* ſpeaks in relation to *Saul*, not without ſome admiration at the wonderful providence of God, in ſuffering ſuch things to happen, all theſe fell by the ſword, as *if they had not been anointed with oyl.*

In the Roman † Hiſtory it is to be obſerved that of the Forty Emperors, between *Julius Cæſar* and *Conſtantine* the Great, there were but Ten that died in their beds, and of theſe that did, not one but was endanger'd by more then one conſpiracy. || And the ſame might be obſerved, tho perhaps not in ſo great a proportion, from the Hiſtories of our own and other Nations, of which we have a ſad inſtance, yet freſh in the memories of ſome of you who now hear me, I mean the Murder of

* *Dr. Meggot, Serm. upon 30. Jan. Pag. 19.* † *Vid. Hector Boethius.*

that

that incomparable Prince, King *Charles* the Martyr, of glorious and immortal memory.

But tho Princes may ſometimes eſcape a violent, yet they muſt certainly yeild at laſt to a natural death. What's become of all thoſe mighty Monarchs of the Aſſyrian, the Perſian, the Grecian, and Roman Empiers, they who ſubdued Nations, and obtained the name of Great, and Conquerors, and made the inhabitants of the earth tremble for the fear of them. All their glory, and their numerous armies were not able to ſecure them from the ſtroak of death.

But what need we go any further for an example that Kings are mortal, than the death of our late moſt Gracious Soveraign of bleſſed memory. If power, if greatneſs, nay if goodneſs it ſelf, or if the love and prayers of his ſubjects, could have preſerved him alive, we had ſtill enjoyed the benefits of his happy raign over us, but we did not know how to value the bleſſing of having ſuch an excellent Prince, and therefore it was but fit and juſt for God to deprive us of him. When death comes he makes no diſtinction of the great or of the mean, of the honourable or of the vile, of good Princes, or of Tyrants, but Crowns and Scepters muſt give way, as well as the ſpade and mattock, and be all tumbled together in one common heap. *For*, Gen. 3. 19. *they were all taken out of the ſame earth, and duſt they are, and unto duſt they muſt return.*

But this is ſo plain a truth, confirm'd by the univerſal experience of all Nations, that Kings muſt die like other men, that none can make any doubt of it, and therefore it may ſeem needleſs to inſiſt or put any extraordinary remark upon it. But it is not for nothing that the

the Holy Ghoſt in the words takes ſuch particular notice of it; for tho nothing be more certain, nor can they be ignorant of it themſelves, that Kings and Princes muſt die, as well as other men, yet they are apt to forget it, and have more need to be put in mind of it than others. The glories of their ſtate, the adorations which are paid them, the humble addreſſes and ſupplications that are made to them, their great an unaccountable power, and the flatteries of thoſe that are continually about them, do commonly blow them up into a vain and fooliſh opinion of themſelves, that they begin to think, they are ſomething more than other men; and ſome have been ſo vain as to believe themſelves to be Gods indeed, and * have commanded that divine honours ſhould be given them by their Subjects. *Alexander*'s great ſucceſs and victories made him forget himſelf, and to diſown his true Father, but he muſt be call'd the Son of *Jupiter Hammon*, and would rather bring a ſcandal upon his Mother (which * ſhe reſents in a letter to him) than not have the reputation of being deſcended from a God, and to be thought a God himſelf. Some ſuch lofty thoughts *Nebuchadnezzar* muſt have had of himſelf, when he walkt in the Palace of the Kingdome of Babylon, and diſcourſed thus to himſelf. *Is not this great Babylon that I have made for the houſe of the Kingdome by the might of my Power, and for the honour of my Majeſty?* And had not *Herod* the ſame extravagant opinion of himſelf, when he was arrayed in his Royal Apparel, and was ſate upon his Throne, and Dan. 4. 30.

* Suetonius *in the Life of* Caligula, Templum Numini ſuo proprium, & Sacerdotes, & excogitatiſſimas hoſtias inſtituit, &c. * *Inter Epiſtolas mundi Procerum.*

made

made an Oration to the People, and they gave a ſhout,
Ac 12:22. ſaying, *It is the voice of a God, and not of a man.* And did not the event ſhew that he was well pleas'd with the acclamation, for immediately the Angel of the Lord ſmote him, *becauſe he gave not God the Glory, and he was eaten up of Worms.*

There are innumerable examples of the like nature to be met with in Hiſtory, which ſhows the great need thar Princes have to be put in mind of their mortality, therefore it is recorded to the immortal praiſe of *Philip* King of *Macedon*, * who by being ſenſible of his mortality ſhewed himſelf a much wiſer man than his Son *Alexander*, in deſiring to be thought a God, that he order'd one to come every morning to his Bed, and to call out to him three times, *Philippe, homo es, Philip* remember thou art a man: and the Pſalmiſt prayes to God to put the Heathen in mind that they may know themſelves to be but men.

* *Ælian Hiſtor. lib. 8. cap. 15.*

The conſideration that Princes are mortal, as well as other men, will afford ſeveral uſeful inferences, in relation to themſelves and others.

1. In relation to themſelves, to ſtir them up to conſider whoſe Miniſters they are, and that tho they are not accountable to their ſubjects for their good or ill Government, yet they muſt give an account thereof to the great Judge of the world. On the one hand, they have the certain expectation of the judgment of God, to deter them from doing any thing contrary to their duty, or to the laws of God; for there is no reſpect of perſons with God, but Kings as well as others muſt appear before the Judgement ſeat of Chriſt, to give an account of the things which they have done in the body.

whether

whether they be good, or whether they be evil; and if they have done ill, they ſhall no more be favour'd than the meaneſt ſinner, but the greatneſs of their quality will expoſe them to a proportionable degree of puniſhment, for *mighty offenders*, ſaies the wiſe Man, *Wiſd.6. 6. ſhall be mightily tormented*: and *Tophet is ordained of old*, ſaies the Prophet, *Iſa.* 30. 33. *Tea for the King it is prepared, he hath made it deep and large, the pile thereof is fire and much wood, the breath of the Lord like a ſtream of brimſtone ſhall kindle it.* And as the conſideration of death and mortality ought to ſtrike a terrour into evil Princes, ſo it affords matter of joy and comfort to the good, for *Rev.* 14. 13. *when they dye they reſt from their labours, and their works follow them.* Then will all their Cares, and their Troubles, the Plots and the Conſpiracies, which have been carrying on againſt them while they were in the world, be at an end; and the good they have done, as it is of a more vniverſal concern, than can come within the ſphere of private Perſons, ſo it ſhall be rewarded with a proportionable degree of Happineſs. They ſhall as far out-ſhine others in glory hereafter, as they were placed above others in dignity here: and tho they are taken from a corruptible and tranſitory Crown, they ſhall receive an incorruptible Crown in the place thereof, a Crown that fadeth not away, eternal in the heavens.

2. The Conſideration that Kings are mortal may be of uſe to other perſons of an inferiour qualiry. I. The death of Kings ought to put us in mind of our own mortality, that if God ſpare not thoſe whom he is pleaſed to honour with his own name, and whom he has declared to be the ſons of the moſt High, and who enjoy

ſo many great Priviledges and Prerogatives above other men, how can we think he will ſpare us, who in compariſon of his Vicegerents may be ſaid to be wormes and no men? And if we are continually mindful of our latter end, then the conſequence will be, *we ſhall never do amiſs.*

II. From the frail and mortal condition of Kings we may learn not to put our truſt in any thing this world can afford, All the benefits or advantages we enjoy or can expect from them, are but for their lives at the longeſt, which are of as ſhort and uncertain a continuance as other mens, and therefore the Pſalmiſt exhorts us not to put our truſt in Princes, or in any child of man, for there is no help in them: and further, if Kings muſt die and leave all their Glory behind them, what reaſon can any man have to be fond or proud of his honours or his riches, or of any other earthly enjoyments and ſatisfactions, which he holds by no other title than only during the pleaſure of the Donour. For when the greateſt King dies, (and die he muſt, and how ſoon no body can tell)

Pſal. 49. 17. *he ſhall carry nothing away with him, his glory ſhall not deſcend after him, tho whilſt he lived he bleſſed himſelf, and he was well pleas'd to hear himſelf praiſed. He ſhall go to the generation of his fathers, and ſhall never ſee light. Man that is in honour and underſtandeth not, is like the beaſts that periſh.*

3. The conſideration that Kings muſt dye as well as other men, affords matter of comfort to thoſe who live under the Government of Tyrants and Perſecu-

Pſal. 11. tors. Tho the *Plowers plow upon their backs and make long Furrows*, tho they are not ſuffer'd to enjoy the benefit of the Law, or the free exerciſe of their Religion, tho their caſe be the ſame with that of the Primitive Saints, that they

they are forced *to wander about in Sheep-skins, and Goat skins, being deſtitute, afflicted, tormented, wandering in deſerts, and in mountains, and in dens and caves of the earth,* yet this is not like to continue always. God will not ſuffer their Perſecutors to raign and triumph for ever, they muſt dye and then all their malice and fury ceaſes; and then it will be their turn who were perſecuted for righteouſneſs ſake to rejoyce, and the world ſhall lament; and then ſhall the *Righteous be glad when he ſeeth the vengeance, he ſhall waſh his feet in the blood of the ungodly, and then ſhall all men ſay, verily there is a reward for the righteous, doubtleſs there is a God that judgeth the Earth.*

III. I am now come to the laſt part of the words, which comprehends the duty of ſubjects to their Princes in praying for them, implyed in the laſt Verſe, *Ariſe O God, judge the Earth, for thou ſhalt inherit all Nations.* In the former part of this Pſalm to the fourth Verſe we find the Pſalmiſt cenſuring the faults of the wicked Magiſtrates, and withal teaching them their duty, and Verſe 5. he ſeems to deſpair of working any good upon them, and therefore after he had minded them of their mortality, and that they muſt ſhortly give an account of their Rule and Government to the juſt Judge of the world, he addreſſes himſelf to God in Prayer, that he would take the Government into his own hands, that he would rectify what is amiſs in it, that he would preſide over all publick Debates and Councels, and that he would diſpoſe and turn the hearts of Kings, and all that are in authority, as it ſhall ſeem beſt to his godly Wiſdom: and the reaſon of this Prayer is given in the latter part of the Verſe, becauſe to God properly belong all

the Kingdoms of the earth, and that therefore we ought to addreſs our ſelves to him, either to appoint only ſuch to rule over his People as are after his own heart, and will ſeek his honour and glory, or that he would in his own good time make them ſuch who are otherwiſe. And that this is the duty of all Subjects towards their Governours whether they are Heathen or Chriſtian, whether good or bad, we are taught both by the Prophet and the Apoſtle. *Jer.* 29.7. when the people of *Iſrael* were in Captivity under heatheniſh Maſters in a forreign Country, they are commanded by God, *Seek the peace of the City whether I have commanded you to be carried away Captive, and pray unto the Lord for it, for in the place thereof ſhall ye have peace.* And 1 Tim. 2.1. *I exhort therefore* (ſays the Apoſtle) *that firſt of all ſupplications, prayers, interceſſions, and giving of thanks be made for all men, for Kings and for all that are in authority, that we may lead a quiet and a peaceable life in all godlineſs and honeſty.* In the former inſtance we ſee the Jews are commanded to pray for thoſe that had carried them away captive, and in the latter the Chriſtians of thoſe daies are exhorted to pray for Tyrants and Perſecutors, for ſuch were they who at that time governed the Roman empire, from whence it is eaſy to infer, what is the duty of Chriſtians at all times, and in all places, and under what ever Government they live. If it be their happineſs to live under the Government of a juſt, a wiſe and a merciful Prince, then they are under all the obligations in the world of gratitude, duty and intereſt to pray for the continuance of his raign over them: but if it falls out otherwiſe and God is pleas'd to ſcourge them for their offences by ſetting a Tyrant and a Perſecutor to rule over them. It is

ſtill

ſtill their duty to pray for him, that God would turn his heart, and turn from them all thoſe evils, and judgments which they ſmart under, and which their ſins have moſt righteouſly deſerved, and that by reſtoring to them thoſe bleſſings of peace, and the publick profeſſion of Religion, which they had formerly abus'd or undervalued, he would once more truſt them with an opportunity of living like his people.

In this whole Pſalm, which is chiefly directed to evil Magiſtrates, nor in any other place of Scripture we hear not one word of reſiſtance in caſe the ſupreme Magiſtrate did not do his duty. Here is no appeal to the Senate, or to the inferiour Magiſtrate, or to the body of the common people for redreſs of grievances, or for the reformation of Religion, or to puniſh the offender. If the ſupreme Magiſtrate neglects his duty, or acts beyond his commiſſion, he offends againſt none but God, and is accountable to no other, let his crimes be never ſo great, or never ſo many. (a) *Againſt thee, thee only have I ſinned*, ſaies the Royal Prophet, when he had committed two grievous ſins, Adultery and Murder. And it is ſufficient that God, whoſe Vicegerent he is, will call him to an account and puniſh him, if he does any thing amiſs: with this conſideration *David* reſtrain'd ſome from killing *Saul*, who only wanted his leave to have done it, (b) *As the Lord liveth, the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend*

(a) *Pſalm* 51. 4. Tibi ſoli peccavi, Rex enim eram, &c. *Hieron. ad Ruſt.* p. 1. pag. 222. & *Arnob. ad Pſalmum* 50. Omnis qui ſub jugo vivit, cum deliquerit peccat Deo, peccat & legibus mundi: hic autem Rex ſub nullo alio, niſi ſolo Deo agens, ipſum ſolum ſuper poteſtatem ſuam metuens ſoli Deo peccavit. *Sic Chryſoſt. Ambroſ.* &c. (b) 1 *Sam.* 26. 10.

into

into battle and periſh, but the Lord forbid that I ſhould ſtretch forth my hand againſt the Lords anointed.

The duty of ſubjects, whether conſider'd joyntly or ſeverally, is to obey in all things lawful, and wherein they cannot obey without offering violence to their conſcience, to ſuffer. In all caſes they muſt needs be ſubject, not only for wrath, but conſcience ſake. They muſt not only ſubmit when it is in their own power to make reſiſtance (which (*c*) *Bellarmine*, the Apoſtate Author of *Julian* the Apoſtate, and ſome others impudently, and traiterouſly affirm to have been the caſe of the Primitive Chriſtians) but becauſe ſubmiſſion is a duty tied upon the Conſcience, and long-ſuffering is a duty of the Evangelical Religion, and there is a promiſe of extraordinary great reward to thoſe who are perſecuted for righteouſneſs ſake, and we ought to be glad of the opportunity, and to account it an honour that we are thought *worthy not only to believe on Chriſt, but alſo to ſuffer for his name. Rejoyce and be exceeding glad,* ſays our Saviour, *for great is your reward in Heaven.*

Philipp. 1. 29.
Matthew 5.

All the remedy that is allowed us under the worſt of Tyrants is to have our recourſe to God, to make our complaint to him, and after the example of our great Maſter to pray for our Perſecutors, and to *commit our ſelves to him who judgeth righteouſly, for he has left us an example that we ſhould follow his ſteps, who when he was reviled, reviled not again, when he ſuffer'd he threaten'd not, but committed himſelf to him that judgeth righteouſly.*

(*c*) Nos contrà dicimus (*inquit Bellarm.*) eos (id eſt, Infideles & Hæreticos Principes) fuiſſe tolerantes, propterea quod ad eos dejiciendos vires Eccleſiæ non ſuppetebant; cùm Tertullianus ſcribit, ſuo tempore (id eſt, ſub Ethnicis & perſecutoribus Principibus) fuiſſe Chriſtianos *omni bello idoneos, nec iis vim* numerorum & copiarum defuiſſe. Et addit, *numeroſiores fuiſſe Mauris & Marcomannis atque adeò Parthis.* Tertul. Apol. cap. 37. Vid. Barcl. Vind. pro Reg. cap. 20.

If

If God did not take care of the world,and inſpire the hearts of Kings with wiſdome and other neceſſary qualifications for their moſt weighty employment, we ſhould be but in a miſerable condition: as the Emperour *Maximilian* us'd to ſay of himſelf, and Pope *Julius* the Second. * *Deus æterne, niſi vigilares,quam male eſſet mundo, quem regimus nos, ego miſer venator & ebrioſus ille ac ſceleratus Julius.* O Eternal God,if thou didſt not keep watch over us,how ill would it be with the world,which we two govern,I who am a miſerable Hunter,and that drunken & profligate wretch *Julius?* Let us be but careful to diſcharge our duty to God,and his anointed, and we need not fear but things will be order'd for the beſt. It is God who judgeth the earth,and who inherits all nations, and there is nothing comes to paſs without his ordering,nor is it in any man's power to hinder what he has ordered from coming to paſs. Let us give thoſe leave to govern whom God has ſet over us,as they ſhall think fit, and as God ſhall direct their hearts; all that we have to do,is to ſubmit and to pray to God for them, and therefore I ſhall conclude with that excellent Prayer of our Church for the King, in the Communion Service, and deſire you to joyn with me in it, which is ſet down in theſe words: *Almighty God,whoſe Kingdom is everlaſting & power infinite,have mercy upon the whole Church and ſo rule the heart of thy choſen ſervant* JAMES *our King & Governour,that he knowing whoſe Miniſter he is,may above all things ſeek thy honour and glory: and that we and all his Subjects duly conſidering whoſe authority he hath, may faithfully ſerve,honour and humbly obey him in thee and for thee, according to thy bleſſed word and ordinance, through Jeſus Chriſt our Lord,to whom with thee and the Holy Ghoſt be aſcribed as is moſt due all praiſe,honour and glory now and for ever,* Amen. FINIS.

* Leti Hiſtor. Univerſ. Compend.